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A LETTER
VVITTEN BY THOSE
of the Assembly in
ROCHELL:

To Monsieur le Duc de
LES DIGVIERES.

Containing an admonition vnto him,
to leaue the Enemie, and to
ayde them.

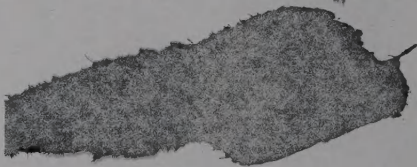
*As also an exhortation and a warning
vnto those that forsake the truth, and
cleaue vnto the Enemies thereof, to shew
that vengeance which God will send
downe vpon them for
the same.*

Printed in Rochell the 12. of Iuly.

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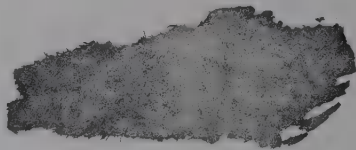
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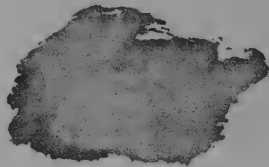
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*To: Monsieur le Directeur
des Douanes*

In the pittell chaire where into our
 Hearts have received the Christian
 Religion, it would be a
 great comfort and consolation vn-
 to vs, if we were but to fight and
 contend against the same, as we
 did in defend our selves against
 the vnbelieving Gentiles and Countre
 of those who openly aduersing were
 our Religion, as we did to our
 Enemies, for having fully satisfied the first by
 our new humbled hearts, and earnest to his
 will, in the new new published, we
 hope that God will bless and prosper our
 labours, and that we shall be able to
 do that which we cannot do by our
 own strength.

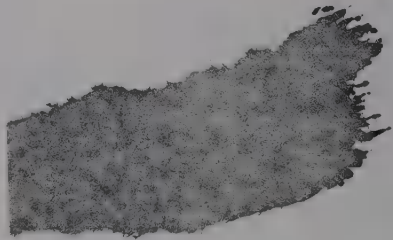


express, with what griefs of heart we feel and we
 come to our selves bound to maintain our integrity
 against those, who as well as we, have part in the pro-
 blick interests of our Churches: especially you and I, for
 my Lord, whose sole, dependence on God is made your
 proceedings more dangerous and humble, our release
 against you, an advantage. My Church is sure
 to be maintained, by the Liberty of our Church, de-
 served out of you, from us, and receiving the full be-
 nefit thereof hereafter by receiving, we had resolved
 with ourselves as a flock, if our consciences did not
 bite and prick us forward, to have you and I quicken
 yours, by setting before you, as the great Lord and
 deliverer that you bring to the Church of God at such
 a time, wherein it hath most need of your aid and
 assistance. It was not without great reason, and con-
 science it is I assure myself, that the late of Mr. Myl-
 den, doubting of the accomplishment of the great
 that we made you in, at the Court. But you would
 interposing it selfe, with this of *Mr. Mylden* as a supply
 together with the consideration of the time wherein
 you were, made us to have you a new supply, affording
 ourselves, that the effect of the work is your vote
 falling, you would in the your effect, that the sub-
 ing of our ability, which in that case was to be affable,
 and called them to obtaine that out proceeding, that had
 been promised unto them. With what desire, our
 Churches that least whether, have been promised,
 when they perceive that you, bishops, are it, that you
 blame it, and I hope by your Liberty, you preserve the co-
 lears and preserve it in the present, at this day raised
 against faithful presence, before the present of our
 cause.



cause. The state wherein you were in, the precedent voyage that you made in the Court, made honest men apprehend, that if after you withdrew your selfe from the Court, you intended thereafter againe, you should be bound to take some preiudiciall action; against the Church of God, and therefore they desired you, to stand still in your government during the fullillment of this assembly. But without any respect or regard to the respects and increases of so many Churches, you left your Province, made another voyage to the Court, and for the contentment of our Enemies, and the displeasure of those of our profession, by your presence you subverteth those that incessantly labored to win our faith and obedience. Your resolution to continue in the same profession, the refusal of the assembly, that was offered vnto you, your condition to change your Religion, and your resolution to stay longer time made vnto the Church of Charenton, put vs in great comfort, and made vantage of some good effects for the good and benefit of our affairs, and some happy increase of the faithes that you desired take therein. But our Enemies have perceived an advantage, that your example hath been made more considerable, the blessing which you imparted plentifully, is more plentiful than, and your dilution with our assembly, which represented all that Church's chiefes. For a law, is more profitable, serving for a pattern vnto those, (where we do hope by this means to keep it somewhat clearer, by the type of this publick assembly,) to separate themselves from your Voyage, in the which, those that have desired our edification, have been made by your way, Churches, and persons of good reputation.

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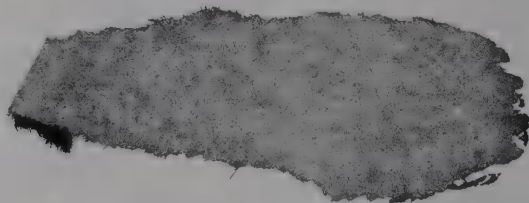


concerning your name and authority, for the execution of so pernicious a design: perniciouſly certainly we may well ſay: firſt to what you thus point, my Lord, ſuch proceedings may reſult conſequently as ſeveral others, and make our deſtruction more eafie, and leſſe hazardous, than that you ſhould take it? *Why fear ye death?* with a ſmile out any reſpect of that, that had happened to a ſervant, and alſo throughout all the Countrey of Britain, being carried away by your Covetouſneſſe, and abuted by ſeveral ſecular prelates, that were made into him, at the ſame time, all the effects of this perſeſting. In your judgement for holding the Towne of Saintur taken from him, are you not ſure that you have done? The Inhabitters were ſo making perfect of the ſame Religion, ſubjected to a Popiſh ſhall Garrow. The Vintners ſine which he with ſo much paines and great care had there carefully deſtroyed. The Church in the ſame place made deſtroyed of her firſt liberty, and all the reſt of the Reformed deprived of the liberty and ſecurity that they had in that place. Hath not the late ſetting beene ſealed ſince the reſt of the Conventuall of the places that wee had for liberty in Pontnew, ſeeing that in ſeal of commitment in them, as they did for the ſecurity of our Churches, they are now ſurrounded by Garriſons of a contrary Religion, to the ruine and deſtruction of the Church, our Lordſhipus Council. One theſe proceeded long, that followed the ſedition by Towers, and were accompanied with the taking of ſtargate, and the violent ſtirrings of the ſe at the Reformed in quiet places, and ſeconded with the beſieging of Saint John Angely, at the ſame time, as we have ſaid, beate in them at any good attempt that we made towards to the vs winter, that are ſtill more



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then directly contrary to the declaration made by them
possessed, and to the particular promises made in the
word of God, that would still oblige millions yet, that
woud be the Church deliver'd of them? And doe they not
make every man manifestly and plainelee, that the
Church is obliged to highly extone, and excommunicate
excommunic'd of vs, by doing thus, pardon and absolution,
and that we should pardon our offenders, before we
have iustice done vnto vs, or any security for our Church.
And thus they, to haue vs say, our Christian religion
is such, that there is an intention of deliverance from?
What fault are we culp'd of, being assembled upon
the permission that had bene granted and given vnto
vs, by that word, that to vs should be as good an assurance
of a *certum Perpetuum*. Yet and upon your allow-
What fault have we committed, that being assembled,
I have sought by all submission means possible vnto his
Majesty, to obtaine that iustice that had bene promised
vnto vs, when we requir'd the same by the word of
our great allmighty God, and demand that that are of the
pretence, they indigred, and made a violation of the
religion in this Religion, to have their offences
with them, and doing that in this, that finding the effect
of the persons myt of the promise made vnto vs, upon
your iust and most humble supplications, pardoned vnto
the Majestie, we have bene most assuredly rebeld, and
absolved to be *communit*; and that is this, our promise
hath bene made, some of vs have bene excommunic'd
promised, being in Vniversities, have been vnto a Army,
battered, battered, and reach'd of place in their field,
and such, proportion to the proportion made, bounde
and bound, and vnto great violence vnto vs, that of this
particular

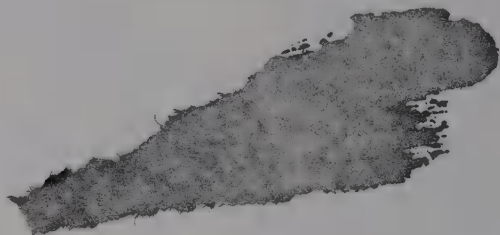
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presents they beseege, and seriously batter the Towers
of Sion Angels, can men really blame vs. if against
such provocations expose our defence, which nature
teaches every man, and the Law of God bears witness
therein.

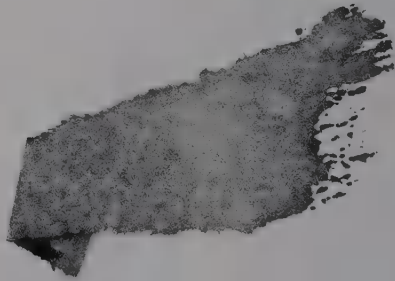
In the meantime, God forbid, that this moderate
whispering is not reduced by confusion, especially in our
hearts desire that most humble obedience, and most
faithful service that we are ever capable, wherein
we proudly challenge to continue, desiring nothing
more, nor so much then, that in the office and society
required by us for our Churches, we may justify the
names of a good and anointed people in the history,
which as much as in vs. is to be seen, & upon persons
God seeks for believing God with all our hearts, so de-
voted and preferre the King, from those dangers which
the fortunes of our state, expose us presently in the
peril of want. In the same time, my Lord, the truth
of our cause, which so humbly appeareth, and
which God wills we yet make to shine, as bright as the
Sunne at any time, doth not hinder you, by your
presence, from approving the proceedings, that are to
be used, and which is more, bringing out the re-
membrance of the qualities that our Churches receive,
you yourself will you are sure of those, who say-
ing vs. they themselves were so fortunate, as you
to make them, by their means, making such account
of the Church at this day, the comfort that the Prophet
promises made, saying, That his name shall be called
thence, and shall be called from thence, & shall be called his
name. The manner of the world is such, that a
word doth not tell us enough. Judge therefore
Lord,

8

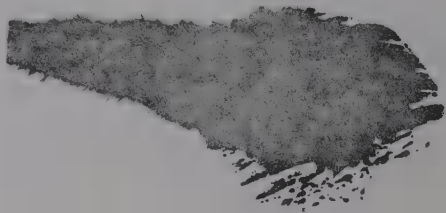


Lord, if it please you, what punishment they incurre that shall here becom a meanes to winne vp division in the house of God, and whatwar God will not reuenge the affliction thereof, not only vpon those that are openly guilty, but also on those that in any manner by any means shall haue contributed vnto the same. But now we shall heere what hath bene done in these, Visitation, and against the assembly, after them by your presence you haue bestowed a puissant Arme against the Churches of this Realme, and the losse of many places that had bene given vs to hold fast our liberties by force, wherein the violence of our Enemies could not be resisted by any alleance, altho you had consulted, in strengthening the Arme that is increased against our brethren before the Towne of St. John Vaughey: that with handlets mastered you your selfe in person went to close the place, and yeld all the experience & deservely that God hath given you in Armes, to resist the siege, and the manner to take it more easely, what thankes maye not wee to complaine against you, who in midst of beinge thus besieged by affliction, haue not to be the present instrument of our murthering: In it possible: that you cannot apprehend the ruine of so flourishing a Church, that God hath bene pleased to regenerate, and that you are not moved in the destruction that men take raising from Monsieur Deshay, and vpon so many brave Gentlemen, that haue bene the first that purchased thir liues for the might of the French, that is now in the Charge of Dauid: this courageously labour to recover the same, as this day in a maner specially honouring that country of the destruction already begun in this Church, and finished against all

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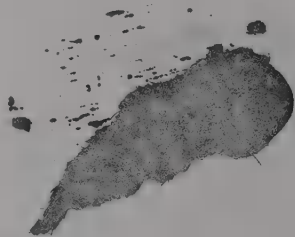
ministers, which have bin ungodly used, within these few years upon the dead bodies of the Church, almost in all places of this Kingdom. The benighted and devouring of divers of our Church by the many visitations, and finally by a last visit in the Countess of Devon, beside the most celebration of death of Henry. have they not touched nor wounded your tender consciences, in those times of compassing, and just apprehension, in those times of bereavement, in those humble requests, and when we and our children, that after the late proceedings were in use, have seemed upon our fathers, and that a short while ago they had bin esteemed by words of some of our minister Certainly, my Lord, if you acknowledge that you have that honor which you as this present enjoy, from the blessings that God hath given upon your wives, even when you employed them for the service of his Church, you ought to be in business that I know, when you draw together into the bed of your slaves, it is time to remove your works, which must will and shall be able to you, when you are in the same, and pursue the course of this estate, when you make provision of the world for God's sake, he will be angry against you, and so, I know, that you will be with shame and ignominy, you shall expose your selves to be despised of all men, and make a laughing stock to all men, that have made use of you, to expose them to great reviles, and bring that curse upon your head, which the prisoners eat, against those that abuse his people, and those most terrible judgments, which in his wrath, he hath sent upon those, that rise up against, and wrong the Lord Jesus Christ, as John Calvin hath said, many of the heads of those wicked and foolish, are perished in his sight.

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right: but he will require their blood at the ends of
 earth, that shall multiply the red ones, **Reddened** shall
 them, touch'd with the pollution of sin, and you are now
 even the proof. With what confidence you can you
 suppose, and with ease having our consciences, that all the
 sinners are mine, and interest of the King, for ours. I
 the King, yet I must, **Give** mine self to the Father, and
 to you, who in the hour name of God is, as you
 are, and you are quite to be forcible to show that are
 bound, and I am bound, you shall you from doing
 the best of your own consciences, and show your faith
 in the blood of Christ, whom God hath so dearly bought by the
 blood of his dear Son, **Jesus Christ** = **Ne my Lord**,
 who in the name of God, if there be any kind of
 Church, yet asking in vain, if there be any Church,
 yet asking towards Christ that are his brethren, and
 which is more, if you desire more to bring upon you are
 you, the death and torment of God, for we are
 bound by the duty of our Office and the highest
 our duty, to seek to make us the more, **Who** may be
 manner, a compulsion, you are bound, asking
 what is the duty of the King, the faithful, asking
 by the death and the suffering of our enemies, and
 the death of Christ, they are with you brethren, and
 with a patient, finding it appropriate to the King, and
 direct, come out from the middle of them, lest you
 be mingled with the plague, for God will be with
 down, and the plague of sin, when the Father
 call'd many of them, for they are not in the Church
 then. And now then, shall we no more, and they
 to deliver us, by doing a duty, and asking for the
 not the manner of our Church, but rather
 saying

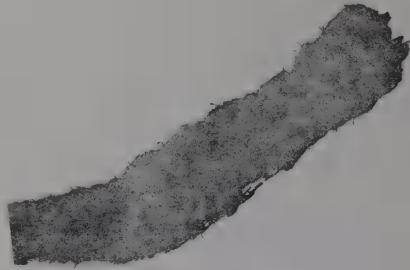
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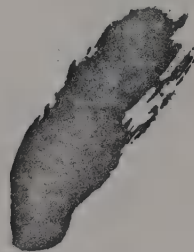
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BX Églises réformées de France. Assemblée générale,
9453 La Rochelle, 1620-1621.
A213 A letter written by those of the Assembly in
1621a Rochell to Monsieur le Duc de les Digvieres;
 containing an admonition vnto him, to leaue the
 enemie, and to ayde them. As also an exhoration
 and a warning vnto those that forsake the trueth,
 and cleaue vnto the enemies thereof ... Printed
 in Rochell the 12. of Iuly, 1621.
 12p.

Photocopy (negative) of the original in the Henry E.
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